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convinced of the probability, not to say the truth of his theory. He could never understand why the *sensorium commune* was assigned to a solid, or rather a rigid portion of the brain (§ 31). As there is no part of the brain which has not been found destroyed without perceptibly interfering with the function of the *sensorium commune*, the latter cannot be limited to a minute solid portion of the brain. If, further, the *sensorium commune* is in the brain, it must be, as acknowledged by many eminent physiologists (Haller, Albinus, Tiedemann, Platner, etc.), in that part of the brain where all the nerves meet.

Now, the cerebral ends, or the origins of *most*, if not *all* the nerves, may be traced to the walls of the ventricles, where they are washed by, or come into contact with the *aqua ventriculorum cerebri*, which fluid he considers as the organ of the *sensorium commune*, or in other words, the seat of the soul. The liquid of the ventricles is therefore the real *medium uniens* of all the nerves, between body and mind. He then discusses the question, whether a fluid can be animated, and answers it in the affirmative, and that there is no valid reason why the liquid of the ventricles should not be organised just as the albumen of the egg. This work, we may add, is dedicated to Kant, the metaphysician.

We have now brought our historical outline of the localisation theory down to the beginning of the present century. In doing so we have given extracts from the writings of some nearly forgotten authors, as well as from classical writers on the functions of the brain. We think that the discussion of a scientific theory is best advanced by tracing the origin of the fundamental idea; by noting the phases through which it has passed, by watching its gradual development, its maturity, its decay, and its likely resuscitation; for an idea once engendered, never dies, it is sure to revive at some period, though perhaps under a different name.

[To be continued.]

Anthropological News.

ARCHAIC ANTHROPOLOGY AT PARIS.—The first portion of the Proceedings of the 1867 meeting of the Congrès International d'Anthropologie et d'Archéologie Préhistoriques, held at Paris, has been issued. It contains few papers of any length, the principal being those of M. Arthur Issel, "On Evidences of the Antiquity of Man in Liguria"; Mr. Boyd Dawkins "On the *Pleistocene Mammifera* found associated with human remains in Great Britain"; and of M. Philibert Lalande "On the Megalithic Monuments of

the departments of La Corrèze and La Cantal". M. Issel's paper is directed to the question raised by Professor Nicolucci, Hon. F.A.S.L., whether the Ligurians are not an aboriginal race, independent of the great Aryan family, and in this respect he claims for the facts he has collected the special attention of anthropologists. Several human fossils had been found in pliocene deposits within the very limits of the town of Savona. The only bones which had been preserved were, a piece of the right parietal, a fragment of the left upper jaw, with a false molar, a part of the right lower jaw, containing the last molar, and others of less importance. In general, they were of less than the normal size. At Verrizzi, near the seacoast, had been discovered a cavern, containing fossil bones and land shells, which had been explored by Professor Ramorino, now of Buenos Ayres. The cavern was too small to have ever been inhabited; but it contained some pieces of charcoal, and some of the bones had been broken for the purpose of extracting the marrow. The well-known cavern of Menton had been recently again explored by Professor Perez, who discovered many worked implements of flint, jasper, cornelian, etc. Caves at Finale and Toirano contained human bones and worked bone implements. Numerous other recent discoveries of stone weapons had been made in the province, presenting every variety of form. Two of these are figured in illustrations to the paper, and appear to be very elegant and carefully finished spearheads. Only one object of metal, belonging to prehistoric periods, had been discovered. Mr. Boyd Dawkins's paper is a *résumé* of the discoveries of human remains in connexion with those of extinct mammalia in England, ground over which the readers of the *Review* have been frequently led. He supplies a table, showing the mammalia whose bones were found in four caves, with human remains, and in twenty-six caverns without human remains; and also the like details for three river-deposits with human remains, and thirty-seven without.

GERMAN ANTHROPOLOGY.—It is always satisfactory to welcome into existence any periodical devoted to natural science, and to mark its method of treating the subjects in which anthropologists are so deeply interested. In the present instance, we have to consider, first, the applicability of the title; and next, the rank which the new periodical claims for itself among the many scientific publications of the day. *Hertha** is a very good name, but, unfortunately, combined with a very superficial method of treatment. Dr. Rolle's recent book on *Man*, which was very popular in its character, is supplemented by a publication no less popular. We are here presented with no new views,—no great amount of genius is exhibited; and while we may express some degree of pleasure at the attempt, we cannot but feel regret that "our young friend" manifested no "go" in it. We have a restatement, in a very milk and watery way, of the Darwinian hypothesis, containing nothing worthy of attention. Mild criticism of books, more or less recent, follows; and well-known sources of information, such as Dennis's *Etruria*, are resorted to for the pabulum with which to feed the printer's press, and diminish the paper merchant's store. Mediocrity and an atmosphere of "behind handedness" are the main characteristics of the magazine; and while everything is undoubtedly respectable, there is nothing which would

* *Hertha*, *Zeitschrift für Naturwissenschaft und Völkerkunde*. Herausgegeben von Dr. Frederick Rolle. Erster Band. Zweites Heft. Frankfurt am Main, 1868.

tempt the student of science to pause and say "here is something of mark." Even the wrapper bears an anthropological absurdity on the face of it. Popular magazines, unless very efficiently conducted, have neither a public to address, nor any vitality in themselves, except of the vegetative kind. It is very praiseworthy of Dr. Rolle to employ printers in these days of little enterprise, and that is all we can say. Hertha was an ancient deity of the Teutons,—a nice, respectable, easy-going goddess,—and her literary representative is a nice "goody-goody easy-going nightcapped" magazine. We took it to bed the night we received it, and fell comfortably to sleep without experiencing any horrific slumbers, or seeing any spectral appearances afterwards. Science retired from business, and perusing good old authorities, equal in value to time-honoured Goldsmith or Magnall's *Questions*, won't do for these modern days.

K. R. H. M.

SCIENTIFIC SOCIETIES.—Under this heading the following article appeared in the *Pall Mall Gazette* of October 13th, 1868, and is here reprinted as an interesting historical document.—Those who are *au courant* of the scientific and literary gossip of the day are aware that the Ethnological and Anthropological Societies have not always, indeed have very rarely, been on harmonious terms. The first was founded by Dr. King in 1843, and the last by Dr. Hunt in 1863. If their objects could be guessed by their titles, there should not be much difference between them; since the one may be defined as the science which treats of the varieties of the human race, and the other would relate to the natural history of the human species. It may be that the senior society was jealous of the junior; certainly the latter, while professing the utmost respect for her elder sister, made rather high pretensions, urging that pure ethnology was but a part of anthropology, and that she herself was more comprehensive in research, and also less shackled by routine and tradition. Thus it came to pass that on one occasion, connected with the meeting of the British Association, the relations between the two societies were something more than strained. It was felt more than once by the leading members on both sides that an amalgamation, if it could be brought about, would be desirable; and very lately it was stated that so far as financial matters were concerned such an arrangement had been decided on. Now it appears however, that those appointed to act were unable to agree upon a name for the new amalgamated society; the Ethnological wishing to be born anew as the Society for the Promotion of the Science of Man (which name is certainly open to objection, since whatever man may be he is not precisely a science) and the Anthropological desiring to retain its original title. In consequence, it would seem, the negotiations have altogether failed. Both had on their list of members the names of some of the most celebrated explorers and savans of the day; the older society was supported by a well-known literary and scientific weekly journal, the transactions of the younger were chronicled by arrangement with the editor of the *Anthropological Review*. The history of this review and of its connection with the society is explained by the editor in the present quarterly number. There is no need to recount in detail those difficulties which beset the starting of any new organ of public opinion—the jealousies that are aroused, the susceptibilities that have to be studied, or the financial side of the question, which requires to be considered from more than one point of view. Even the Ethnological Society, at one time of its existence, published little or nothing for nearly seven years, and was, so to speak, in a comatose condition. The Quakers had obtained a footing in it, and men whose views were rather bold and speculative than

orthodox or humanitarian were blackballed as soon as they were proposed as members. In 1858 the anniversary meeting collected but six members, including the president, at that time Sir James Clark! In 1859 some gentlemen drew up a prospectus with the object of publishing a quarterly journal of ethnology, but circumstances delayed the carrying out of the plan, and it did not appear until 1862, and then under the title of the *Anthropological Review*. It had long been felt that at the meetings of the Ethnological Society there was a want of sufficient scientific and philosophical freedom of opinion, that the expression of the critical spirit was repressed rather than encouraged, and that the range of subjects was unduly and unwisely limited in extent. The presence of lady members at these discussions was believed to operate unfavourably on them in this respect, and influenced by these considerations, a number of gentlemen united to form the Anthropological Society, based on regulations which they hoped would accomplish a reform in the direction desired. The *Anthropological Review*, while holding itself entirely independent in its own views, offered on certain conditions to publish quarterly a report of the proceedings of both societies. This proposal was accepted by the Anthropologists, but declined by the Ethnologists; and the result of the experiment is stated to have been economically successful, as the subscribers of the former were thus made cognisant of the merits and scientific intelligence of the review. Some offence was occasionally taken by the members when the editor used his judgment in condensing or eliminating extraneous or useless matter from the reports, but difficulties of this nature frequently and inevitably beset any editor gifted with firmness and discretion. By some it was thought that the connection between the society and the review, though a purely business one, was a mistake, and that the remarkably outspoken opinions ventilated by the last had a detrimental effect on the fortunes of the first. We do not ourselves think this probable, though the proprietor and editor has offered to place the copyright of the review, unconditionally and free from debt, in the hands of the society. It does not appear that the Anthropological Society has so far been a pecuniary success. It has almost from the first had two difficulties to contend with, and on both points it certainly commands our sympathy. That which related to the finances it might have at any time escaped had the anthropologists chosen to swell their receipts by admitting as members ladies. But as the exclusion of ladies was precisely one of the original reasons for starting the Association, they declined to accept this solution of their affairs. The force of the arguments will be fully understood by the following extract, which is in the dedication of Carl Vogt's *Lectures on Man*, to Professor Broca, written in 1864:—"The standpoint claimed for the science of ethnology by the late Dr. Knox, by Captain Burton, by myself, and some others, was that of a grave, erudite, and purely scientific study, requiring the most free and serious discussion, especially on anatomical and physiological topics, for the elucidation of the many difficult problems arising out of the subjects brought forward. This, however, was far from being the opinion of a large and powerful section of the society, headed by my venerable friend Mr. John Crawford. The party under his leadership desired to place the Ethnological Society on a footing with the Royal Geographical Society, and to render its meetings fashionable and popular by the admission of ladies. You will doubtless smile at the strange idea of admitting females to a discussion of all ethnological subjects. However, the supporters of the 'fair sex' won the day, and females have been regularly admitted to the meetings of the Ethnological

Society during the last three years. Even now the advocates of this measure do not admit their error, nor do they perceive how they are practically hindering the promotion of those scientific objects which they continue to claim for their society. On the contrary, they rejoice at their victory, and Mr. Crawford has publicly on more than one occasion ascribed the success which attended the Ethnological Society under his régime to the admission of ladies." We perfectly coincide in the opinion expressed above. There are and ought to be books written by men for men, which women really interested in such subjects have full liberty and are quite right to read. There is no law even to prevent their having societies of their own if they wish, but as matters stand their presence at the discussions of the Anthropological Society is not desirable, and would certainly either restrain freedom of speech, or embarrass alike the speaker and the audience; more particularly since such subjects as hybridity, miscegenation, strange and mysterious rites practised by savage nations, let alone the researches into Phallic worship, seem to have a special fascination for some of the anthropologists. Thus we find one terming the society the "refuge of destitute truth," where that which might not be said elsewhere could be freely expressed; another is affectionately exhorted "not to be afraid to give full details, he should not shrink from telling them the whole story. After he had done so, and it had been printed in the journal of the society, they could always do as the Abbé Domenech did when he published his *Livre des Sauvages*, paste down the leaves which contained the narrative;" while, with reference to one distinguished member, "the modesty which prevented him giving further particulars" was publicly alluded to as a misfortune. Later on dissensions arose with respect to the effect of missionary enterprise on savages, and also as to whether the biblical account of the Creation and Fall, and other kindred subjects, were to be understood as perfectly open questions, to be treated in a purely scientific and critical spirit or otherwise. The result of this was a secession of some twenty members, who formed themselves into a Victoria Institute under the genial guidance of Lord Shaftesbury. On this point, as on the previous one, we entirely agree with the course taken by the society. Let the same rule guide clergymen as women in propriety and fitness. When they cannot properly listen let them stay away. The speech addressed by the president of the society to the members last February contained the following very natural little outburst:—"Those who object to our non-acceptance of the biblical account of man's formation as the starting point of our inquiries, we can now consign to the 'Victoria Institute;' and those who from diseased livers or disappointed ambition cannot discuss scientific questions without a childish exhibition of temper, to the softening influence of the female sex at the Ethnological Society."

BIBLICAL SCIENCE.—"In scientific circles, the heresy of the most efficient members is startlingly apparent. Against members of the Anthropological Society charges of atheism are freely levelled; and although such a charge does not seem to be justified by any reports of their meetings, or by their printed publications, it is clear that not only out of doors, but even amongst their own circle, it is felt that their researches conflict seriously with the Hebrew writ. The Society has been preached against and prayed against, and yet it is simply a society for discovering everything possible about man, prehistoric as well as modern. It has, however, an unpardonable vice in the eyes of the orthodox,—it encourages the utterance of facts without regard to their effect on faiths."—*National Reformer*, January 14th, 1868.